

In the Broad Field of Religion

RELIGIOUS WORK IN JAPAN IS OUTLINED BY DR. SIDNEY GULICK

Resume of Twenty-five Years Work Among the Japanese Interests Many

"The Signs of the Times in Japan" was the subject of an interesting address delivered before a large number of persons by Dr. Sidney L. Gulick in the parish house of Central Union church Wednesday evening. For the past twenty-five years Dr. Gulick has been in charge of the theological department of Doshisha university, Japan, making him exceedingly well qualified to speak on the subject. As he said at the beginning of his talk, he could merely touch on a few of the many topics that would enter into such a discussion.

After giving a review of the social and religious conditions of Japan for the last thirty years, the speaker showed the present day results of those thirty years and the needs and possibilities of social and religious life in the Japanese empire today. Dr. Gulick is a man who knows Japan, and his address showed a masterly knowledge of the past and present conditions. Coming at the critical time in the international affairs of our own nation, the words of a man of seasoned judgment and ripe experience in Japanese affairs are enough to make one stop and think. Dr. Gulick first called attention to the fact that the eyes of the world were centered upon the new republic of China, and said that there are critical conditions arising in Japan of immense importance of which the world is not as yet aware. These conditions he set forth in the following manner:

Growth of Thirty Years.
"In order to see the signs of the times in Japan we must first look at the spiritual background of this nation. Thirty years ago Japan was where China is today, and since then we have seen her grow into a powerful nation. But during that time her leaders have had little or no use for religion. They considered it as the Romans did in the time of the early Christians. As for their own lives, they had no use for them. It is true that a gospel has been preached but it has been a gospel of materialism and practical philosophy. They have studied an ethics of their own, but it is an ethics without a substantial foundation, and it has grown up out of traditions immemorial. This materialism resulted in luxury and licentiousness, and until lately Japan and her leaders have been satisfied with this materialistic doctrine. It has been taught in the schools and anything pertaining to the spiritual life has been discouraged. The only worship has been that of ancestral and emperor worship."

"But lately Japan's leaders have come to see that their materialism does not bring them permanent results. They are beginning to realize that the spiritual life of a nation is the foundation that will give it stability. One of the first things to open their eyes was the discovery of a plot to kill the emperor. It was disclosed that 40 Japanese were willing to die in order that the emperor might be killed. In America or Europe, where anarchists are continually being suppressed, such a condition would not have stirred the nation as it did in Japan, for in Japan the emperor is worshipped and it was hard for the Japanese to conceive how any of their countrymen could wish to cause the death of their ruler. In order to remedy this lack of reverence for the emperor, an edict was issued for the enforcement of emperor and ancestral worship throughout the public schools. Teachers were required to take their pupils to the sacred shrines of the dead and make them bow in reverence. Each child was compelled to carry a



Dr. Sidney L. Gulick

picture of one of his ancestors and to worship it each day. Many of the children, however, refused to do this.

Religious Leaders Meet.
"In 1911 a new liberal prime minister came into office. This man had visited the United States and upon his return had written a book in which he said that the foundation of America was to be found in the churches and religious influences. Naturally, when he came into power, the Christians expected that he would make use of his influence to turn the attention of the government toward looking after the spiritual welfare of Japan, but nothing happened. About this time Professor Chamberlain was publishing a book called 'The Development of a New Religion, or Mikado Worship.' He was one of the foremost scholars of Japan and could read the old writings better than the Japanese themselves. This book was such a shock to the Japanese that none of the newspapers would print translations of all of it. In his book, Professor Chamberlain showed how the worship of the emperor had been fostered by his subordinates who, to gain his good will, encouraged this worship among the people. This book on Mikado worship created such a stir that within three days after its appearance the emperor issued invitations to the representatives of the 'Three Religions' to meet him in conference. These three religions were Buddhism, Christianity and Shintoism. This was the first time in the history of the country that Christianity had received official recognition by the government. The emperor made a short speech to the representatives and asked that each religion do what it could for the betterment of the spiritual life of Japan. Soon after the conference had been held the government officials began to visit Christian meetings at every opportunity and there was evidenced a marked desire to investigate Christianity. Christian teachers were asked to give talks to the public schools on the principles of Christianity. The emperor and the heads of the nation had started the movement and the people as a whole were soon interested in investigating the religion."

Favors Unity of Nations.
"But probably the most significant in this recent newly-awakened desire to study religions, and to give all religions a fair chance, was the organization of three societies in Japan. The most important of these is the one whose object is the study of all world problems and religions. When translated into English it goes by the name of the 'Concordance Association.' This society claims to have no religion of its own. It is open to the study of all systems, problems and ideas for the advancement of the human race, and it recognizes the fact that each nation, each religion and each civilization has its own heritage and its own mission in the world. It is organized on the principle that no nation can solve its problems if it is isolated from the rest of the world. The nations of the globe are so bound together that each nation's problems has a bearing on all the other nations and every nation must get out into the world current."

MOTION PICTURES TO BE THE FEATURE OF Y. M. C. A. MEETING

'From Manger to Cross' Will Be Shown in the Empire Tomorrow Evening

"From Manger to Cross," the famous moving picture by the Kalem company in four reels, which are to be shown in the Empire theatre tomorrow evening at the fifth of the series of mass meetings for men now being conducted by the Young Men's Christian Association, are considered by many as being the finest films ever brought to Honolulu. It takes more than an hour to show the pictures, which trace the life of Christ from the annunciation up to the crucifixion. The treatment is entirely reverent, is satisfactory to the person of religious instinct who likes to see a dignified and lofty treatment of everything connected with the life of Christ, and is equally satisfactory to the moving picture theatre-goer who likes to see a good film with action in it.

The fact that the pictures were taken in the very environment that the story represents adds considerable interest to the films and gives them a greater educational value. Judea, the city of Jerusalem and Egypt, the historic setting of the events of the life of Christ, are all splendidly represented. The barren hills of Judea, the glare of the tropical sun, and costuming of the people: all these things are represented about as they appeared in the time of the Saviour so as to make the production as perfect historically as the scenes can be conceived. The Bible student should by all means see the films for their religious value; the traveler should see them because of their representation of an historic country; the man on the street will want to see them because of their vivid presentation of many interesting events.

The meeting will begin at half-past seven o'clock with a special musical program and at a quarter before eight the films will be put on. The meeting is open to the men of the city, but admission will be by ticket, which may be obtained at the office of the association. These meetings have been exceedingly popular both with the man on the street and with the young business man who is not a regular attendant at church.

The average attendance by actual count has been 425, the smallest meeting bringing an attendance of 200. This society claims to have no religion of its own. It is open to the study of all systems, problems and ideas for the advancement of the human race, and it recognizes the fact that each nation, each religion and each civilization has its own heritage and its own mission in the world. It is organized on the principle that no nation can solve its problems if it is isolated from the rest of the world. The nations of the globe are so bound together that each nation's problems has a bearing on all the other nations and every nation must get out into the world current."

At this point in the lecture Dr. Gulick stated that he hoped the time would come when a similar society would be organized in the United States and also that such a movement would be endorsed by other countries until, in time, every nation would have such a society. This would be a great step in bringing about a unity among the nations, he said.

"It is true that this society has been accused by some of trying to form a 'new religion' out of all the best religions in the world," said Dr. Gulick in conclusion, "but this is false. The movement is simply a recognition of the importance of the heritage of all of the past in every nation and an attempt to bring about a better unity among the nations."

SUNDAY SERVICES

CENTRAL UNION CHURCH
Rev. Doremas Scudder, D. D., minister; Rev. Amos A. Ebersole, Associate Minister.
9:50 a. m.—Bible School. Mr. Vaughan MacCaughy, Superintendent.
10 a. m.—Adult Bible Class. Leader, Mr. Charles T. Flitts.
11 a. m.—Morning Worship. Sermon by the Minister, "For God."
6:30 p. m.—Christian Endeavor meeting. "Speak Not Evil One of Another." Leader, Mrs. Fred Nugent; references, James 4:6-12.
7:30 p. m.—Evening service. Sermon by the minister, "Race Destiny." A cordial invitation is extended to all strangers and visitors in the city to attend these services.

FIRST CHURCH OF CHRIST, SCIENTIST
All services held in the Odd Fellows' building, Fort street.
Sunday services, 11 a. m. Subject, "Sacrament."
Sunday school, 9:45 a. m.
Wednesday evening meetings, 8 p. m. Free reading room, Odd Fellows' building, Fort street. Hours, 11 a. m. to 1 p. m. All welcome.

FIRST METHODIST E. CHURCH
corner Beretania and Victoria streets. Rt. Elmer Smith, Pastor. Telephone 3252. Parsonage adjoins church. The regular services of the church are as follows:
Sunday School, 9:45 a. m.
Men's Bible Class at 9:45 a. m.
Preaching Service at 11 a. m.
Epworth League Service at 6:30 p. m.
Preaching Service at 7:30 p. m.
Wednesday Prayer Meeting, 7:30 p. m.

Sunday School at the usual hour. If you do not go to Sunday school elsewhere, we invite you to join one of our classes. You will find the hour not only an enjoyable one but a profitable one. The Men's Bible Class is taught by Judge Charles and all men will receive a cordial welcome at this class.
Pastor will speak at both preaching services on Sunday. His subject in the morning will be "Light in God's Light." Mrs. G. C. Tackabury will sing a solo at this service. Epworth League at 6:45 p. m.; leader E. Burnham Keefe. In the evening the pastor's subject will be "A Unique Jailbird," and Miss Lucy C. Keefe will sing a solo.
Ours is a People's Church. People from every walk of life will find a cordial welcome awaiting them at all our services. You will find here a beautiful, well-ventilated church building, a homelike atmosphere, good music by a chorus choir, evangelical preaching, and inspiring and helpful devotional services. Tourists and settlers, strangers and the well-known, malcontents and kamaalas, are all alike cordially invited to enjoy all the privileges of the church. "Come, thou with us and we will do thee good."

CATHOLIC CATHEDRAL
Fort street, near Beretania. Rt. Rev. Albert, bishop of Zeugma, pastor; Father Maximin, provincial. Sunday services, 6, 7, 9 and 10:30 a. m. and 7 p. m. Low mass daily, 6 and 7 a. m. High mass Sunday and saints' days, 10:30 a. m.

ST. AUGUSTINE'S CHAPEL
Ohua lane, Waikiki. Rev. Fr. Valentin, pastor. Sunday services, 9 a. m.

THE CHRISTIAN CHURCH
King and Alakea streets. David C. Peters, minister.

KAWAIAHAO CHURCH
Corner King and Punchbowl streets. Sunday services 11 a. m. and 7:30 p. m. Sunday School, 10 a. m. Prayer meeting Wednesday at 7:30 p. m.

GERMAN LUTHERAN CHURCH
Beretania avenue near Punchbowl street.
Sunday services at 11 a. m. and on last Sunday of each month at 7:30 p. m. Sunday school at 9:45 a. m.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
1794 Lanitana street. Sunday services, 11:45 a. m. to 1 p. m. Sunday school, 10 a. m. Young Men's and Young Ladies' Improvement Association meets Sunday evening at 7:30 o'clock. Ladies' Relief Association meets Friday at 10 a. m.

EPISCOPAL CHURCHES
St. Andrew's Cathedral—Emma street, near Beretania. Rt. Rev. H. B. Restarick, bishop; Rev. Canon Wm. Anli, vicar. Sunday services, 7 and 11 a. m. and 7:30 p. m. Sunday School, 9:45 a. m. Hawaiian congregations, Rev. Leopold Kroll, pastor. Sunday services, 9:15 a. m. The Rev. J. B. Thomas of Rochester,

A. A. EBERSOLE AT CONFERENCE IN PORTLAND

Rev. A. A. Ebersole, associate pastor of Central Union church, who left Honolulu several weeks ago enroute on a five months' tour of the States, was in attendance at the second World's Christian Citizenship Conference which convened in Portland, Oregon, June 30. The conference at Portland is one of the many which will be attended by the Honolulu pastor during his stay on the mainland, he now being enroute to the eastern states where he will take up a study of model Sunday school buildings.

The Portland (Oregon) Evening Telegram of June 30 gives the following account of the conference in that city:

"General Superintendent Dr. James S. Martin of Pittsburgh opened the morning program with an introductory address presenting Dr. Henry Colin Minton of Trenton, N. J., founder and president of the movement. Dr. Martin is to be chairman of all sessions and meetings during the progress of the conference which held its initial session yesterday afternoon and will continue until next Sunday, July 6.

"Dr. Minton gave an informal talk in which he outlined the results of an extended world tour which he made in the interests of the movement in order to secure the support, endorsement and encouragement of the leading Christian representatives of other civilized nations. He spoke feelingly of the reception accorded him by the bishop of London, of the welcome he was given by internationally famous church dignitaries and scholarly men in Scotland, Ireland, and the various countries of continental Europe and Asia.

"The president of the conference laid heavy stress on the high character and the wide renown of the distinguished delegates who are to speak here and of the prominent part they play in social uplift and other problems for human betterment in their own countries. He stated with great emphasis that the conference here would mean a mighty upstirring of interest in the vital and sentient world problems of the world today.

"General Superintendent Martin then read the following message from President Woodrow Wilson who first agreed to be here and deliver an address on the 'Moral Implication of the Right of Suffrage,' but who had to send his regrets because of the special session of congress now on his hands:

"The White House, Washington, June 12.—My Dear Dr. Minton: I remember how much interested I was when you first told me of the meeting of the World's Christian Citizenship Conference, to be held in Portland next month; and how I had hoped to be able to be present. Since it turns out to be impossible for me to come, I want to express to you my sincere regret not only but my hope that the vision and liberality combined the conference may help the country think out the applications of true Christianity to the problems of citizenship. It is certainly one of my deepest convictions that there can be no inspiration in the performance of public duty without the quickening of Christian principle.
"Cordially and sincerely yours,
"(Signed) WOODROW WILSON."

New York, will preach at the morning service.

St. Clement's Church—Wilder avenue, corner Makiki. Rev. Canon Ursborne, rector. Holy Communion, 11 a. m.; evensong, 7:30 p. m.

St. Elizabeth's Church—Corner King street and Pua lane. Rev. W. E. Poirer, pastor. Sunday services, 7 and 11 a. m. and 7:30 p. m. Korean services, 2:30 p. m.

St. Mark's Mission—Kapihulu road. Rev. Leopold Kroll, priest in charge. Services: Holy Communion, first Wednesday each month, 10 a. m.; morning prayer and address, other Wednesdays, 10 a. m.; Sunday School and children's service, 3 p. m.

Epiphany Mission—Tenth and Palolo, Kaimuki. The Rev. F. A. Saylor, priest in charge. Service: 1st and 3rd Sundays, 7 a. m., 11 a. m., 7:30 p. m.; 2nd, 4th and 5th Sundays, 11 a. m. and 7:30 p. m.; Sunday School, 10 a. m. every Sunday.

"HOME OF TRUTH" (NEW THOUGHT).

Christian healing and teaching, 1220 Kapiolani street near Beretania avenue. Mrs. M. M. Hunter-Jones, ministrant.

Sunday service, 11 a. m.—Subject, "The Christ-Man."
Thursday subject, "Matter and Substance Defined; Also Personality and Individuality."
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